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*W. E. Pascherian & Co.*  
*Books*  
LETTERS

ON

HOMŒOPATHY.

FOR AND AGAINST.

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"Prove all things; hold fast that which is good."

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MONTREAL:

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## EXPLANATORY.

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The following letters have appeared in the *Montreal Transcript*. The communication was over an anonymous signature from a desire that the question of Homœopathy should be divested of all personal relations, and thus left to be dealt with on its own merits. Two letters over the signature of *Anti-Humbug* having appeared, one of which professed to deal with facts, it appeared desirable that secrecy should no longer exist. "Anti-Humbug" having also promised a third letter, "Homœopathy" felt it would be better that the correspondence should henceforth be over the writer's real name. That promised third letter has not appeared, and it must therefore be inferred that "Anti-Humbug" feels himself silenced. Resting upon the solid base of Nature's law, that like cures like, the Homœopath has not the slightest fear of discussion with the adherents of a practice of Medicine in which all is doubtful and uncertain, only so far as it accords with that law. The true Homœopath has no desire to injure the practice of any regular professional medical man, but only urges upon the latter as a bounden duty to himself, to God and to suffering humanity, that he test fairly and honestly the great law upon which all curative action rests. There are now thousands of regularly educated Physicians and Surgeons who have given up the uncertainties and injurious treatment of Allopathy for the safe and reliable practice of Homœopathy. Under its treatment acute cases yield and recover with a rapidity which amazes the most experienced practitioner, while many chronic cases are greatly relieved, or entirely cured, which resisted the skill and attention of Allopathic physicians for years. In some instances the same medical man, who found his efforts baffled while an Allopath, met with almost immediate success after adopting the true method of cure.

The correspondence is now placed in a complete form before the public, and intelligent men are asked to give their serious attention to a matter which relates so closely to their own comfort, and to the interests of Humanity.

Montreal, August, 1864.

# GOLD MEDAL—FACULTY OF MEDICINE AND HOMŒOPATHY.

To the Editor of the MONTREAL TRANSCRIPT.

SIR,—In looking over your report of the proceedings of the late Convocation of the McGill University, I noticed that the Medical Faculty was desirous that some liberal and generous hearted citizen should come forward with a Gold Medal, to be competed for by the Students at the Annual Medical Examinations of the University.

The hope of obtaining a gold medal has been, and is considered, a good spur to mental exertion in all departments of knowledge, but it seemed that there are other things well worthy of the attention of the liberal hearted citizen and the Medical Faculty of the University. One of these is well calculated to advance the ultimate aim and usefulness of the young graduates in medicine, who are about to put into practice on suffering humanity the theories of their school, in that department of medicine commonly termed the "Theory and Practice of Physic" to which other branches of medical education are collateral.

In this "Theory and Practice of Physic" one Professor is the teacher; and there is one peculiar method of practice taught in the University for the cure of diseases, which mainly consists of bleeding, leeching, the administration of purgatives, emetics, diuretics, the use of canteries, setons, moxas, and the raising of pustular eruptions on the healthy skin by the application of croton oil and tartar emetic ointment. In fact torturing the healthy parts of the body outside or inside for the cure of the diseased part, and interrupting the natural secretions of the healthy skin by periodically painting with iodine, burning with turpentine, mustard, red or white hot irons, Spanish flies, &c., which conduct makes many patients believe that something energetic and heroic has been accomplished.

According to the teachings of this class of Practitioners, diseases situated in one organ of the body are thought to be alleviated by exciting a disease in another organ, and by administering substances in large quantities which cannot be made use of as elements of worn out tissue, and which are consequently rejected by the assimilative organs as worthless and injurious to the ge-

neral economy. Those substances are varied occasionally as routine suggests, but in their administration, for the alleviation of disease there is no recognition of a curative law in nature.

If the Medical Faculty of McGill University, or any liberal and progressive citizens of Montreal are anxious that the young graduates emanating yearly from this Medical School, should be in possession of a larger amount of knowledge to fit them for their arduous task, and the best known means of alleviating the distress of their fellow creatures throughout the Province of Canada, they should not rest satisfied with the mere presentation of a Gold Medal to the most diligent, or perhaps the most talented student, but they should do their best to establish a chair to teach the "Practice of Physic," according to the "Doctrines and teachings of Homœopathy." For the following reasons:—

1st. Because Homœopathy possesses a universal law of cure, and therefore raises the practice of physic to a science.

2nd. Because the administration of medicines, according to the Homœopathic law, does not injure any part of the healthy organism.

3rd. Because the properly selected Homœopathic remedy acts curatively on the disease itself, and removes it, (when curative means are possible with man)

4th. Because the practice of medicine according to the doctrines and teachings of Homœopathy has been, and can be amply proved to be, attended with more recoveries in all kinds of acute and chronic diseases, when fairly tested, than the method of practice called Allopathy, as taught by the Professor of the Practice of Physic in the University at present.

5th. Because Homœopathic medicine can almost always be administered easily and without repugnance to all classes of patients and under all circumstances.

6th. Because the sick room during the treatment of the patient may be kept always free from appearances of blood and other repulsive and filthy attendants of Allopathic treatment.

7th. Because the study of the practice of



physic according to the doctrines and teachings of Homœopathy can be demonstrated to be a philosophical study, which becomes more and more interesting at every step of progress, and is worthy the profoundest scholar, the most capacious intellect, and the purest christian.

8th. Because the most intellectual and experienced of the Allopathic school have in their honesty acknowledged that Allopathy is a delusion and a snare in the treatment of Dynamic diseases.

9th. Because the best time to learn the different methods of practice is during youth, for it is a well known fact, that in the advanced years of life it is one of the most difficult tasks to unlearn that which was learned as truth—(although error)—in younger years. In 99 cases out of a 100, old men are found condemning that which they do not know, because they will not spend the time necessary in investigating the truth.

10th. Because Homœopathy experiments only on healthy individuals and not on the sick.

11th. Because Homœopathy does away with the absurd and heterogenous prescriptions of Physicians which often contain dozens of different and nauseous materials, calculated to disturb the processes of nature, and to fight against each other in the dark, and which too frequently leave their unexpelled detritus to injure the living machinery for life.

12th. Because Homœopathy does not pander to the depraved tastes of people, who require for their money a quantity of colouring matter, and a taste of something that bites, before they can believe a cure of their diseases possible.

13th. Because it is well known that young medical students would attend Homœopathic lectures on the Practice of Physic, in large numbers, if they were allowed to do so by the Faculty of Medicine.

14th. Because Homœopathy will often cure diseases which are considered incurable by ordinary practice.

For these reasons I would earnestly recommend the liberal and truth-loving citizens of Montreal and the Faculty of Medicine of McGill College, to take into their most serious consideration the establishment of a Homœopathic Chair in the McGill College—(or shew cause why not, like rational men).

By establishing and endorsing such a chair, and granting a gold medal yearly for the most proficient Student in Homœopathy, the Faculty of Medicine, or any other, would confer upon themselves lasting honor, for being amongst the first, to adopt a truth in

practical science, which is fast revolutionising the whole Medical World, and which is now only condemned by those who are unacquainted with it; who are interested in its downfall, or prejudiced against it.

Homœopathy is consonant with the known facts of Anatomy, Chemistry and other collateral branches, and partakes of the truths of these. Homœopathy serves to make physiology more clear, and gives a more profound appreciation of the germs of Pathological Anatomy, and should therefore have its disseminating power increased, by all legitimate means.

Yours truly,

HOMŒOPATHY.

(ANTI-HUMBOLDT'S LETTER NO. 1.)

To the Editor of the MONTREAL TRANSCRIPT.

SIR,—My attention has been called to a letter contained in your issue of 12th May last, under the signature "Homœopathy," laudating that system of practical medicine, and denouncing in equally vigorous terms what the *Homœopaths* are pleased to designate the *Allopathic* mode of treatment. The writer of this letter brings to his assistance no less than fourteen reasons in support of his position, but, logically speaking, they are not reasons but rather postulates, which, if granted, the truly eclectic practice of the present day would tumble and totter to the ground. But there is little chance of that taking place, so long as one grain of sound common sense remains existent in the community. It is true that every and any innovation upon tried usages will find its supporters for the time being, the new fangled notion but to be discarded in its turn with those which preceded it. Despite, however, of what Homœopathy, Hydropathy, Sympathy, and all other pathy's may do, and however much the Professor of these "pathy's" may delude the public, and obtain willing dupes, there cannot be the least doubt that nothing but the desire of acquiring the means of living, by preying upon the imagination of their dupes, lies at the foundation of all these different "pathys" When Hahnemann started Homœopathy, he revelled in his infinitesimal doses, maintaining the doctrine, with "*similia similibus curantur*," that the energy of medicines increased with their dilution, and that a medicine attenuated to the decillionth degree was far more potent in its effect upon disease than an ordinary grain of the same medicine; and in fact that the more it was attenuated, the more active and vigorous it really became. The supreme absurdity of this doctrine became soon transparent, and,

accordingly, the Homœopathists soon became split up into several sects—some of which still employ medicines in their infinitesimal doses, while others use them in the ordinary doses; thus sailing under false colours; while a third class adopt the medium course, on the principle, we supposed, of “in medio tutissimus ibis.” Hahnemannism may indeed be said to be truly extinct at the present day; and it is my sincere belief that nothing maintains its present nominal existence than a deficiency of earning a livelihood by more honest and legitimate means. The self glorified manner in which your Homœopathic practitioners will reason with you, upon your extreme incapacity of perceiving what is so palpable to himself, viz., the value of medicines given in quantities so small that a drop of the St. Lawrence would prove energetic, may captivate as it has undoubtedly done, many minds, but those capable of serious reflection can certainly never become convinced by any such assertions. It requires a little more than the assertions of fifty years to do away with the accumulated experience of say two thousand—and yet the Homœopathist are not by any means too vain to proclaim that they are attempting it. To prevent this letter from extending to an undue length, I will reserve a few facts for “Homœopathy” to digest for my next, and in the meanwhile, will inform him that the text of it will be his fourth postulate, that the practice of Homœopathy has been, and can be amply proved to be attended with more recoveries in all kinds of acute and chronic diseases, when fairly tested, than the method of practice called “Allopathy.” I do not by any means propose to enter into an argument with “Homœopathy,” as the subject is unfitted for your columns; all I desire is to narrate, in as succinct a manner as possible, the results of a few cases which were placed under Homœopathic treatment by the late Dr. Rosenstein, in the wards of the Montreal General Hospital, at that time under the service of Dr. Hall, of this city; and in which the fullest and freest sway was afforded the practitioner. I remember well the obloquy which was cast upon the physician for his supposed dereliction of duty; but when it is recollected that nothing but the interests of humanity could have guided his course; and that nothing unfortunate issued; that the treatment pursued was witnessed at that time daily by almost all the leading physicians of the city; that the Homœopathist had the fairest possible play, and that he expressed himself afterwards to that effect, as I am informed; what stronger proof could be adduced of the value of the two systems of practice.

I have the honor to remain, Sir,

Yours, truly,

ANTI-HUMBUG.

Montreal Transcript, June 4, 1864.

No. 2.

To the Editor of the MONTREAL TRANSCRIPT.

SIR,—Some time has elapsed since my letter to you dated May 27th, in which I promised to detail to you a few facts for “Homœopathy” to digest, after doing which, I proposed to leave him to his meditations. The inflated, even arrogant style in which his letter is couched, merits a rebuke however mild, and I trust that he will receive it in this letter in which I propose to oppose facts to his assertions.

About the year 1845, Dr. G. D. Gibb, now of London, Eng., acted as House Surgeon to the Montreal General Hospital, which during the early summer months was under the professional charge of Dr. Hall; Dr. Rosenstein was the only jubilant Homœopath at that time in this city, and that he must have been a man of varied and deep learning, is proveable from the fact that he wrote a book on Homœopathy, however much his enemies may have desired such a summation. We should suppose therefore, that that fact, if it proved anything, would be sufficient to demonstrate his competence. He was promised charge of the earliest important cases which occurred in the Hospital, and the opportunity was not long wanting.

The first case which presented itself, was one of pure Inflammation of the lungs in a young man, and as this was an easily detected disease, and its limits definable, it was adopted at once, as the first subject of experiment. Dr. Rosenstein was forthwith sent for, who after arriving at the Hospital, stipulated as necessary to success that the patient should be placed in a ward by himself, and that he should not be tampered with in the least degree, and after the most perfect assurance on these points, the treatment was assumed at once. It is almost unnecessary to add that Dr. Rosenstein was informed by Dr. Hall, that if unfortunately the disease progressed, it would become the duty of the latter to take the case out of his hands. I have now to observe that the progress of this patient was watched with considerable anxiety by the late Drs. Holmes, Crawford and Badgley, by Dr. Campbell, and other physicians of this city who were all glad of the opportunity of seeing Homœopathy fairly tested. The result was that the disease, despite of the treatment pursued, made a decided but steady advance,



until about the fourth or fifth day of treatment, from a trifling space at the upper part of the right lung, it had invaded nearly the whole of it. Dr. Hall now took the case in his own hands, and by the adoption of energetic measure the poor man's life was saved, but not before serious fears of it were entertained.

Shortly after this unfavourable result of Homœopathic treatment, there presented themselves for admission into the Hospital no less than three cases of fever and ague. The cases were all well marked; one case by allver complication, the second by a complication of disease of the liver and spleen, while the third was an uncomplicated case. Dr. Rosenstein was again sent for, and was offered the selection of the cases. Much to the astonishment of every one he chose the simplest case of the three, viz: the uncomplicated case who was at once placed under his charge. The Hospital books will record the fact that in the course of about a fortnight the two complicated cases were discharged, while after a protracted treatment of nearly six weeks the patient under homœopathic management implored Dr. Hall to assume the treatment of his case. I remember well that one day elapsed without that young man having had a shake (I forget the technical term), when Dr. R. exclaimed, "now he is cured—the disease is checked, and will never return, while your cases, addressing Dr. Hall, may have the disease return at any minute."—But the following day witnessed another shake, thus shaking to their foundations all the Homœopath's predictions. By way of exhibiting to the students then in attendance, of whom I was one, the efficacy of mere diet in modifying the progress of disease, Dr. Hall placed a case of the same disease, subsequently admitted, on plain milk and water, without a particle of medicine, and this man got on equally as well as did the case entrusted to the professional charge of Dr. Rosenstein.

Now, Sir, the foregoing is a truthful narrative, or it is not. That it is the former, there is abundant evidence even now in this city for its substantiation. I have freely used Dr. Hall's name, a liberty for which I am sure he will forgive me, although I question much if I have a right to ask it, as, at the time he was a public officer, discharging an official duty, and whose acts were open to all kinds of criticism.—Fairer cases for testing the value of Homœopathic treatment could not by any possibility have been selected, and yet that mode of treatment most signally failed.

Now, Sir, how far the foregoing facts can go to prove "that the doctrines and teach-

ings of Homœopathy have been and can be amply proved to be, attended with more recoveries in all kinds of acute and chronic diseases when fairly tested than the method of practice called Allopathy, as taught by the Professor of the Practice of Physic in the University at present," is what I will leave for the consideration and digestion of "Homœopathy." That person will doubtless get out of the difficulty by the observation that Dr. Rosenstein did not know his profession;—that his practice was not a true example of Homœopathic practice—in short, that in comparison with others who dole out their physic in infinitesimal doses, and yet upon the principle of "similia similibus," he was a nincompoop; it must still not be forgotten that *he wrote a book*.

I will probably trouble you with a third letter, and in the meanwhile beg to subscribe myself, yours truly,

ANTI HUMBUG.

June 8, 1854.

—*Transcript*, June 27, 1864.

To the Editor of the MONTREAL TRANSCRIPT.

SIR,—In your issue of the 12th of May last, you were kind enough to give me space in your valuable columns for the insertion of an article regarding the establishment of a Homœopathic Chair in the Medical Faculty of McGill University. That article was replied to, by "Anti-Humbug," in two letters, with promise of a third one. My attention was directed to "Anti-Humbug's" rejoinder on the 27th of June last, and I have patiently waited a fortnight for "Anti-Humbug's" No. 3 epistle. As his No. 3 does not appear to be forthcoming, with your permission I will endeavour to reply now to his No. 1 and 2.

I never have admired anonymous letters. It looks to me like a soldier firing at his enemy from behind a hedge; therefore, however imperfectly and feebly I may use the pen, I acknowledge myself not at all ashamed of Homœopathy as the only principle of cure, of which there is abundant proof. It is to be hoped that "Anti-Humbug" will disclose himself.

WHAT IS HOMŒOPATHY?

In replying to "Anti-Humbug," it will be necessary, first, to define what is meant by Homœopathy, since "Anti-Humbug" has refused to define it. Homœopathy then is a principle established in nature for the cure of dynamic diseases, and, practically, it is as follows:—Medicinal substances have certain properties which manifest themselves, on being administered to persons in health, by pro-



ducing certain symptoms. When the first scruple dose of Ipecacuanha, for instance, was given to a person in health, Bilious vomiting, with headache, vertigo, nausea, loss of appetite, severe pain in the stomach, &c., were induced. When Ipecacuanha is taken in large doses by a person in health, it may be looked upon as a general law, that the above symptoms will take place, as any one may soon satisfy himself about, if there are doubts existing in his mind. This property of *Ipecac* became known only by experiment.

By the experiment of administering a small dose of Ipecacuanha to a person in disease attended with symptoms similar to those produced in a healthy person, by a large dose of Ipecacuanha, it will be found that all those symptoms will cease, and if all the symptoms have ceased, then the disease, the cause of the symptoms, has been removed. Whoever prescribes medicine for the cure of disease upon that principle is a Homœopathist. Ipecacuanha has been merely taken as an example. Homœopathists have experimented on the healthy body with over two hundred remedies, recording the symptoms produced by each remedy, and they select any one of these proved remedies and administer it to the diseased person upon the same principle as the Ipecacuanha was selected and administered. Regarding the dose used by Hahnemann when he commenced to test the principle of Homœopathy, it was a large one, but he gradually lessened it, as he found a smaller dose more useful, and, like a sensible man, he adopted that which he found to be the best. Now, as then, every Homœopathist is permitted to select the dose which he finds most successful, "without sailing under false colors." But a person can never be a Homœopathist who selects at random a nauseous bolus of Rhubarb, Opium, Calomel, Hyosciamus, &c., without being guided by a curative rule, and in doses sufficient to sicken a healthy horse. A large dose of medicine, Homœopathically selected, will increase the disease; a dynamised dose, Homœopathically selected, will be powerful only to cure, not to destroy the body; and this is what staggers many an Allopathist. He always looks for some derangement in the healthy parts before he will believe that the disease can be cured.

"Anti-Humbag" would seem to imply that a man can not be a Homœopathist without confining himself to a drop of the St. Lawrence. This simply shews his utter ignorance of the subject. Does he think that because a medicine is reduced to a thousandth or a millionth part of a grain, by trituration, that it does not act on account

of its smallness—*per se*? How ridiculous and unreasonable it would be to shut our eyes so that we could not see, because we could not weigh a ray of light; or to deny the power of life over our muscular frame because we could not weigh or chemically detect it. Life is a finer thing than even the bugbear of decillionth parts of grains of medicines, but would "Anti-Humbag" or any of his *confreres* deny their own existence and strength on that account. The powers resulting from life are known by experiment; the powers resulting from the administration of a high or low dilution of a Homœopathic remedy are likewise known by experiment, and Homœopathists are perfectly willing to leave the matter to such a test. No man has the right to say that the world does not turn round upon its own axis, without proof; neither has any man a right to say *a priori* that Homœopathic remedies do not act, because the every day practice of Homœopathists prove that they do act—just as demonstratively as that the "world still turns," and as clearly as life and light act. How illogically sometimes people reason upon such matters. A gentleman one day said to me:—"Doctor, if you could only shew me that a plant could live as well upon a drop of water as it would upon a pint, I would believe in Homœopathy." This gentleman put food and medicine upon a par. I replied that Homœopathists did not feed their patients upon a grain of beef-steak to provide new materials for their worn out organs, neither did they feed their plants upon a drop of water. Homœopathists give medicines in minute doses, selected to act according to the *law* of cure, because they find from experiment that diseases are subdued better by these means than by any other, but they do not find that healthy or diseased men can live upon drugs alone, whether in large or small doses.

#### HOMŒOPATHY NOT A MODERN DISCOVERY.

It would appear that "Anti-Humbag" is likewise very ignorant of the antiquity of Homœopathy for he says:—"It requires a little more than the assertions of fifty years to do away with the assertions of say two thousand years, and yet the Homœopathists are not by any means too vain to proclaim that they are attempting it." Homœopathy is not a novelty. The novelties are with Allopathy, for empiricism must be always changing. In the time of Vikramadita, king of Ujain, fifty-six years before the christian era there was a San-crit poem which said: "It has been heard of old time in the world that poison is the remedy for poison." In the writings attributed to Hy-

ocrates there is the following, "By similar things disease is produced, and by similar things, administered to the sick, they are healed of their diseases. Thus the same thing which will produce stranguary, when it does not exist will remove it when it does," that was a fact, at the time of Hypocrates. The Homœopathic law of cure existed then, it does so now, and ever will do, independently of the belief of "Anti-Humbug" or any other man.

Shakespeare was not ignorant of the principle. He says : In poison there is physic ; and these news, having been well, that would have made me sick, being sick, have in some measure made me well. Henry IV., Part 2, Act 1 ; Sce. 1.

#### HOMŒOPATHY NOT QUACKERY.

Neither is Homœopathy quackery. Quackery pretends to the possession of some valuable nostrum, some unexplained "energetic treatment" sold for private gain but which is not disclosed for the public good. Whoever may have secrets in his "energetic treatments" Homœopathy has none, no nostrum, it courts enquiry, and asks all to make a thorough investigation of its claims. It is a recognised law of healing and will be the means of driving away from the Profession all quacks to whatever class of medical practitioners they belong.

#### HOMŒOPATHY MORE SUCCESSFUL THAN ALLOPATHY.

"Anti-Humbug" says, in his first epistle "that the writer of this letter brings to his assistance no less than fourteen reasons in support of his position ; but, logically speaking, they are not reasons, but rather *postulates*, which, if granted, the truly eclectic practice of the present day would tumble and totter to the ground." I take "Anti-Humbug" at his word, and will endeavour to prove those "*postulates*," and as "Anti-Humbug" has only attempted a disproof of my 4th postulate, I will, 1st of all, attend to it, viz. :—

"That the doctrines and teachings of Homœopathy have been and can be amply proved to be attended with more recoveries in all kinds of acute and chronic diseases when fairly tested than the method of practice called Allopathy as taught by the Professor of the Practice of Physic in the University at present." Now, Mr. Editor, let us examine the mode by which "Anti-Humbug" disposes of this "*postulate*" of mine. He cites first, a most important case of Pneumonia, which occurred in the Montreal General Hospital, about the year 1845, which case was then under the care of Dr. Hall, and observed by Dr. Gibb and "Anti-Humbug" himself, while he was a

Student of Medicine. To this important case of pneumonia, one Dr. Rosenstein, then resident in Montreal, was sent for. He it was who did battle for Homœopathy, but "Anti-Humbug" would seem himself to sneer at the powers of Dr. Rosenstein—(with whom I was unacquainted, and who I believe is now dead and not able to defend himself)—because he says in italics that Dr. Rosenstein "*wrote a Book on Homœopathy.*" Now as to writing books, I have read many worthless allopathic Books, and even some which were considered valuable in my younger days, and looked up to as the climax of proficiency twenty-five or thirty years ago when I was a student in Edinburgh, are now thrown aside as useless as far as the Practice they inculcate is concerned. Dr. McIntosh's Book, for instance, which advises so valiantly "Bleeding in the cold stages of Fever and Ague," and bleeding in almost every thing else to syncope, is never opened, yet we Students admired McIntosh, and looked upon him as the first Physician and the most acute, of the day—"Wrote a Book." I have never seen Dr. Rosenstein's book, it may be good. But Burns said "that some Books were lees frae end to end, and some greet lees were never penned ; even Ministers they hae been kenn'd, a rousing whid at times to vend, and naill we Scripture."—The writing or *copying* of a Book in itself may or may not be a measure of a man's ability or acquirement.

So that the mere matter of proclaiming oneself the author of a book does not argue in favor of a man's competence to conduct the treatment of a case of pneumonia or any other case.

Regarding the length of time required before recovery takes place in cases of Pneumonia or Inflammation of the Lungs, Dr. Hughes Bennet, Professor of Clinical Medicine in the University of Edinburgh, an Allopathic author of acknowledged ability says "The majority of cases of Pneumonia of medium intensity recover between the seventh and fourteenth days," and he names the periods of recovery as between the 7th, 14th, and 21st days, and that "the real tests of successful practice are not to be sought for in the relief of symptoms, but in the removal of the disease when it has been established, and that treatment will be the best, which "*ceteris paribus*" causes fewest deaths and recovery in the shortest time."

Now, it is remarkable that "Anti-Humbug" in his description of the progress and treatment of his great case of pneumonia, does not give us the rational and physical signs which it must have presented, when at first it was "an important case of pure inflammation of the lungs ;" nor those signs, when it



was only a case involving "a trifling space at the upper lobe of the right lung," the signs are absent too, when the case "invaded nearly the whole of the lung," absent too, when progressing under Dr. Hall's "energetic treatment."

Well, in the absence of the rational and physical signs of the spreading of the inflammation from the "trifling space," we must presume that that part of the lung which was not affected with disease when Dr. Rosenstein commenced his treatment became affected with the inflammation in four or five days afterwards, which is a very common occurrence, for it will be found that one portion of the lung, during the progress of Pneumonia, will be manifesting the signs of the first stage of inflammation, viz.: of congestion, while another portion will manifest those of the second stage, or that of Hepatization, and another portion still that of the third stage, or that of Suppuration. "Anti-Humbug" and Dr. Hall, must surely have known that fact. If they did, they then took in *their fair trial* of Homœopathy, undue advantage of Dr. Rosenstein's ignorance. If they did not know that fact then they were ignorant. But if they knew the fact, and would now make the public believe that it was an unusual thing for one portion of an organ to be inflamed while another was becoming so, then "Anti-Humbug" attempts to make *dupes* of the people, it is therefore for "Anti-Humbug" to be an "eclectic" here in selecting either horn of that dilemma upon which to empale himself.

Regarding the progress of disease, Dr. Bennet says: "There was a time when it was supposed that the progress of typhus fever, small pox, and many other diseases which are now always allowed to run their natural course, could be arrested by medical interference, but with regard to them there has been established the principle, 1st of prevention; 2nd, when this fails, of simply conducting them to a favorable termination, and that every inflammation once formed runs through a definite course." How does this correspond with the snatching of the case from the hands of Dr. Rosenstein? The question, according to Dr. Bennet's principles, should have been, how did the "trifling space at the upper part of the right lung" progress? In what different state was that small spot of inflammation at the end of the four days treatment of Dr. Rosenstein? What were the changes of the rational and physical signs belonging to it, when Dr. Hall plucked the brand from the burning? Why did not "Anti-Humbug" tell us about these things?

When fair play to Homœopathy is first

shadowed forth, there is a case of "pure inflammation of the lungs." When Homœopathy is desired to be made to appear of no value, "this pure inflammation of the lungs" is easily converted into occupying "trifling space of upper lobe of one lung," when "the truly eclectic practice" requires its energetic treatment manifested; words are ready again, "invasion of whole lung attended with serious fears." Such cooking of the case to serve a purpose, Mr. Editor, savors strongly of an "Uncle Humbug" in the work of describing the most fair case the world has ever seen for that much loved trial of Homœopathy.

In order to test fairly the Homœopathic treatment, a multiplicity of cases are required; but of any given case, it must be persisted in to the end. It should have been so in that case of Pneumonia, as I shall presently prove.

The report of the case of Pneumonia made use of by "Anti-Humbug" for the condemnation of Homœopathy, should have been attended with the record of every change of all the symptoms, rational and physical, as the disease progressed under both treatments, to make it of any benefit to us in a practical point of view.

The remedies employed by Drs. Rosenstein and Hall should have been recorded, too, in a case book kept for the purpose, and sanctioned by both parties at the time. Where is this case book? Give us the record. Every Hospital worthy of the name, in any country, so records its cases, as a merchant records his transactions in his day book, and then every addition or subtraction from the record may be seen, always afterwards. Where, I ask, is the record of this, and other cases, in the Montreal General Hospital? By the examination and study of such records, of interesting cases, students build for themselves a basis for Diagnosis and Treatment in after life, and a desire for upholding only that which is true. Without such study and examination, a habit of vague self-conceited assertion is engendered while their defenses are loose and wriggling through life. Where is the record, I ask, Mr. Editor?

As a resident of Montreal, upon enquiry, I am ashamed to say, that there has been no record, no case book kept hitherto in the Montreal General Hospital, for the record of symptoms and treatment of cases. There has been no record whatever kept of the cases cited by Anti-Humbug in the Montreal General Hospital. Anti-Humbug says: "It requires a little more than the assertions of fifty years to do away with the accumulated experience of, say two thousand years." "What would the experience of *ten thousand years*" of such

an Hospital practice amount to? Simply a "rope of sand!" The next cases "Anti-Humbug" refers to, are some cases of Fever and Ague." Well what was the treatment adopted, and upon what principle? The "specific principle." And what is that? "Anti-Humbug" cannot tell. What did Dr. Rosenstein give in this case of Fever and Ague, and how long did it remain in Dr. Hall's hands after Dr. Rosenstein failed? That would require to be known before we can see the superiority of Dr. Hall's treatment, perhaps both methods failed, and any method will fail ultimately in every person's case, at death. "Anti-Humbug" mentions a case which got on as well on milk and water as the patient of Dr. Rosenstein. Did the same case on milk and water not get on better than similar cases under Allopathic treatment? If we are to believe Sir John Forbes, one of the heads of "Anti-Humbug's" style of practice, it ought to have got on better.

"Fairer cases than these for testing the value of Homœopathic treatment could not by any possibility have been selected, and yet that mode of treatment most signally failed," says "Anti-Humbug." I will, now give, to counterpoise these most absurd and unfair cases, some in favor of Homœopathy, and as Anti-Humbug brings forward some cases which occurred under his own cognizance, I will give a few which came under mine. I have had under my treatment in the Homœopathic Dispensary in this city, a case of Broncho Pneumonia, and incipient Phthisis, which resisted the treatment of the Montreal General Hospital for nine months. This case recovered, by the 3rd of Bryonia and Phosphorus,—medicines Homœopathic to the disease.

Another case had been dismissed without benefit from the Montreal General Hospital, after a long residence and much torture for Articular Rheumatism with metastasis to the Pericardium. When he became my patient in the Dispensary, it took him three hours and a half to walk a mile. He suffered excruciatingly over the region of the Heart. Had been burned, physicked, blistered, painted with Iodine, &c., &c., without benefit, for a long time in the Montreal General Hospital. He was cured by a few doses of Acon and Bell.

Another person who had been for a long period in the Montreal General Hospital, burned, blistered and tortured as usual for disease of heart, complicated with Hydrothorax ascites and general dropsy, was brought to the Homœopathic Dispensary and cured by a few doses of Acon. and Digitalis.

I had a case of scrofulous ophthalmia

with ulceration of the cornea, which a medical gentleman of this city pronounced a very serious one. This ulcer was cured in ten days by Calcrea Carb.

I had a case of a young woman who had been treated allopathically for amenorrhœa, with lung and livor complications. She had been unable to get out of bed for seven months and had been shockingly tortured by the "energetic treatment" all that time. A few pellets of appropriate Homœopathic remedies enabled her to come to my office in two weeks. I have had numerous cases which long resisted allopathic or eclectic treatment yet recovered under the Homœopathic. Let these suffice from my own cases, they will more than counterbalance "Anti-Humbug's" very unfair cases.

Regarding the cases of fever and ague referred to, we know not whether the treatment of Dr. Rosenstein was the same as that adopted by Dr. Hall or not. Bleeding in the cold stage is now given up, as the great "*coup*" for it, and specifics are administered by the eclectics or allopathists or empirics, either name will suit. And what are these specifics? One of the best authors on allopathic materia medica, Nelligan, says of them that they are "agents with the rationale of the remediate modes of action, of which we are unacquainted." They are chosen by allopathists or eclectics, empirically, but it will be found that these specifics act upon the Homœopathic principle of "*Similia Similibus Curentur*."

For the fair trial of Homœopathy two cases were elaborately chosen. The inflammatory case has already been disposed of, but what of the other case of fever and ague which resisted the treatment of Dr. Rosenstein so long without benefit. "Anti-Humbug" naively neglects to tell us how long it resisted the energetic treatment of Dr. Hall, afterwards. For the fair trial of Homœopathy one case was snatched unscientifically out of the hands of the experimenter in its natural progress. In the other case of "fever and ague," the patient snatched himself out of the experimenters hands; but both cases were taken from Dr. Rosenstein before the diseases terminated. It is wonderful to see patients bearing up bravely under a continuance of torture, allopathically, for long periods, and yet they will become restive in a few days under Homœopathy. Although non-believers in Homœopathy they expect to be relieved and cured at a moment's notice. Man is certainly inconsistent, but O how much even these most absurd trials of "Anti-Humbug" speak in favor of Homœopathy, for in "Anti-Humbug's" emphatic language, "nothing unfor-



tunate issued" from the terrible dereliction of duty of Dr. Hall permitting a Homœopath to be within the walls of the Hospital.

Surely "Anti-Humbug" has mistaken a mole hill for a mountain. If the Medical Faculty connected with the Montreal General Hospital, or the governors of the Montreal General Hospital have any desire to benefit humanity by giving patients the choice of the Homœopathic treatment, I will most cheerfully assist them to accomplish that object. I will shew them not by single cases, but by ample and reliable statistics, that the Homœopathic method of practice is in accordance with my 4th postulate.

I will now give some information from other sources. Dr. Bennett, who from prejudice or ignorance is opposed to Homœopathy, writes the following statement regarding cases of Pneumonia, which were seen by Dr. George Balfour of Edinburgh. He says,—“very severe cases of Pneumonia were observed in the Homœopathic Hospital of Vienna, under treatment that no reasonable Medical man can suppose to be anything else than inert, yet most of these cases got well?” I ask, if it is not reasonable that causes should be judged by the effects produced? If Homœopathy is attended with better results than allopathy, is it reasonable to adhere to allopathy for the cure of disease, because Dr. Bennett or “Anti-Humbug,” say it is nothing? Certainly not. According to Dr. Routh, (Allopathic Physician), the statistics of diseases treated Homœopathically and Allopathically, are as follows:—

	Deaths under	
	Homœopathy.	Allopathy.
Inflammation of the		
lungs.....	5 in 100	23 in 100
Dysentery.....	3 in 100	22 in 100
Pleurisy.....	3 in 100	13 in 100
Inflammation of the		
bowels.....	3 in 100	13 in 100

#### ASIATIC CHOLERA.

—According to a document ordered to be printed on the 21st May, 1855, by the House of Commons, and which ought to be in the library of every homœopathist and every philanthropist in the world, the comparative death rate during the fearful epidemic of Asiatic Cholera in 1834—and surely it is no trifling disease, nor “a disease of childhood”—was under

Homœopathic treatment...16.4 per 100  
Allopathic treatment.....59.2 per 100

Although the statistics relating to the treatment of Asiatic Cholera at the Homœopathic Hospital were certified by Dr. Mac-loughlan, Allopathic Physician and Medical Inspector of the General Board of Health,

they were suppressed by a joint resolution of Dr. Paris, the President of the Royal College of Physicians and other members of the Medical Council. Lord R. Grosvenor (now Lord Ebury), aware that Dr. Mac-loughlan had inspected the Homœopathic Hospital in Golden Square, and observing that the statistics of this Hospital were not included in the general returns made to Parliament, moved for copies of the returns that had been rejected by the Medical Council. The motion was agreed to by the House of Commons, when the above resolution, astounding to those who were not previously acquainted with Homœopathy, was made. Dr. Horner pronounces this proceeding on the part of the Royal College of Physicians, as a “conspiracy against the truth, and against humanity itself.” What can be thought of a profession which suppresses such facts because they condemn its practice, while its adherents are too prejudiced to test Homœopathy for themselves?

The proceedings of the Medical profession against Homœopathy, says Dr. Rush, of Philadelphia, is an extraordinary picture of *prefatory panic*, vulgar wonder, ignorance, obtrusive vanity, plans for profit and popularity, fatal “blunders, distracting contradictions, and egregious empiricisms.”

The mean duration of Disease particularly Inflammation of the lungs, has been stated by Drs. Tessier and Louls of Paris, Dr. Henderson, Professor of Pathology, University of Edinburgh. and Dr. Dietle, Allopathic Physician of Vienna, to be as follows:—

	Treated	
	Homœopathically.	Allopathically.
Average duration of		
cases.....	11½ days.	29 days.
Expectant system, “Anti-Humbug’s” milk		
and water system,	28 days.	

#### ALLOPATHY EXPENSIVE.

St. Bartholomew’s Hospital spends £2,600 sterling per annum, in drugs; 10,816 pints of black draught were administered, and 29,700 leeches applied in one year. To this catalogue must of course be added the gallons of life-blood let out by the lancet and the fearful amount of suffering inflicted by blisters and other external applications—all, it will be observed, *unnecessary*, nay, far worse than *unnecessary*. The death rate under Homœopathy is much less than under Allopathy for the duration of cases curable by both systems, is as 11½ for Homœopathy against 29 days for Allopathy. Were the Montreal General Hospital converted into a Homœopathic Hospital, it would be capable of relieving hundreds of patients per annum more than at present—just in the proportion that 11½ days bear to 29 days. The immense amount of real

good which would result, if Homœopathy were adopted instead of Allopathy throughout the world, is almost incalculable. It is in the nature of such a power as Homœopathy to be encroaching, and it surely cannot be called "arrogance" to proclaim boldly what one can defend as being true. "Arrogance," I think, belongs to the proclamation of error, and "inflation" to the wind bag, which can be easily collapsed. I have

thus disposed of postulate No. 4. I hope I have sustained it to "Anti-Humbug's" satisfaction. I shall endeavour in my future communication to sustain the remaining postulates, *seriatim*, and then draw my deductions.

Yours truly,

JOHN WANLESS, M.D.

Montreal, July 14, 1864.

## HOMŒOPATHY.

To the Editor of the MONTREAL TRANSCRIPT.

Sir,—With your permission I now proceed to prove, what "Anti-Humbug" has pronounced to be rather "postulates" than reasons. In my last communication the 4th postulate was disposed of, the others will be taken up *seriatim*.

The 1st reason given in favor of the establishment of a Homœopathic chair in the Medical Faculty of McGill University was "because Homœopathy possesses a universal law of cure, and therefore raises the practice of physic to a science." It is a well known circumstance that the medicines chosen by Homœopaths are chosen for the cure of diseases, because the same medicine when given in a large dose to a healthy individual will produce symptoms similar to the symptoms of the disease which is to be treated. The legal way of proving that Homœopaths select their remedies upon this law of cure, would be to swear a few Homœopaths and obtain their evidence from the witness box: "Anti-Humbug" need not put me to this trouble, I presume. Instead of performing this feat, however, I will give him a few more instances which prove that medicines do act curatively and according to this law. Hippocrates said: "give a draught from the root of mandrake, in a smaller dose than will induce mania, and it will act curatively on mania."

The symptoms which will follow the administration of a large dose of corrosive sublimate to a healthy person—(says Taylor in his Medical Jurisprudence)—will be like those of dysentery, viz: tenesmus and mucous discharges mixed with blood, &c. In fact inflammation of the stomach and bowels. "Anti-Humbug" does not think of doubting that these symptoms recorded against corrosive sublimate by Taylor are correct. Homœopaths are all just as well assured that the same kind of symptoms in disease will cease upon the administration of dynamised doses of corrosive sublimate. The way to prove either is to try. I have abundantly tried it, and have found it true. Why won't "Anti-Humbug" study the matter, or allow others the privilege of being taught the doctrine of Homœopathy.

Dr. Groenevelt in 1703 published a little work full of interesting cases of Stranguary—which were cured by Spanish flies, a medicine which is well known to produce Stranguary in a healthy individual when given in large doses. For the publication of this book, the Royal College of Physicians of London committed Dr. Groenevelt to Newgate, by the warrant of their own President. "Anti-Humbug" assumes a certain form of academical persecution too.—As there is a good deal of space to be occupied in proving the other postulates, let me be as brief as possible with each. These instances of the law of cure will be sufficient to prove that there is one, and if there can be one case proved that medicines which produce a complaint, if not there, will cure a similar complaint if it be there, then that is sufficient, for nature has never two laws for the accomplishment of the same object; all her laws are simple and of universal application for accomplishing the end in view.

"It therefore raises the practice of physic to a science" is the remaining portion of the "postulate." What is a science? "Science is knowledge built on principles." The practice of Homœopathy is based and built on the principle here enunciated, that medicines producing similar symptoms in health will cure similar symptoms in disease, the latin formula of which is "similia similibus curentur." "Let likes be treated by likes." The 1st postulate is thus established.

The 2nd postulate is "Because the administration of medicines, according to the Homœopathic law, does not injure any part of the healthy organism."

I have proof from "Anti-Humbug" himself to sustain this postulate, for he says "that nothing unfortunate issued" from the administration of the homœopathic treatment of his great hospital cases, and the public will know that "one drop of the St. Lawrence" will not injure any one. No, Anti-Humbug, "nothing unfortunate ever issues" from the homœopathic treatment to the living organs, their homœopathic powers do not lie in the direction of injuring organs,

they are only powerful to cure. But I know myself the difficulty of understanding this fact, and I can sympathise with Anti-Humbog when he looks at the power of medicines from an allopathic point of view, from which we can never see a curative means established but through the telescope of a purgative, diaphoretic, an iodine painting, a moxa, &c. This establishes the second postulate.

The 3rd postulate "Because the properly selected homœopathic remedy acts curatively on the disease itself and removes it (when curative means are possible with men)."

Every material in nature is known by its properties. The *Ipecac*, the *Cantharides*, *Mercurius Corrosivus*,—are known by their properties, and the effects resulting from the administration of these properties, are likewise known. The proof that disease exists, is that the symptoms of the disease are present. Headache attended with Bilious Vomiting, &c., &c., are symptoms of a dynamic disease of the Stomach or Head. *Ipecac* will produce a similar disease of the Stomach or Head. How is that known? Because *Ipecac* will produce Headache, attended with Bilious Vomiting, &c., &c., when given in a large dose to a healthy individual. A dynamised dose of *Ipecac* will cure, "Headache attended with Bilious Vomiting, &c." How do we know that? In the same way that we know any other fact. When a person who is suffering from "Headache attended with Bilious Vomiting, &c," receives a dynamised dose of *Ipecac*, immediately after he will have no more Headache, Vomiting, &c. This is the proof that the *Ipecac* acts on the disease itself, and removes it. I have been convinced of the test hundreds of times, and so may any one who will try, as Homœopaths do. There have been no signs of any other organs becoming affected in an abnormal way by the administration of the dynamised dose of *Ipecac*. We therefore conclude that *Ipecac* has only acted on the disease of "Headache attended with Bilious Vomiting, &c, &c.," and has removed it. And as with *Ipecac* so with all the other Homœopathic remedies. Facts again therefore sustain postulate 3d. Postulate 4 was sustained in my last letter.

5th Postulate. "Because Homœopathic Medicine can almost always be administered easily and without repugnance to all classes of Patients and under all conditions."

If a person has had his brain concussed, or is in a state of Epilepsy, Apoplexy, &c., his mouth may be rigidly closed, yet a few pellets of the homœopathic remedies may be always introduced between the lips, and absorption will take place as well from the moistened mucous surface as if the pa-

tient had swallowed the medicine. How repugnant are the nauseous doses of allopathy to all, especially to children. Often have I seen the noses of little children held tight, so that they would have to breathe through the mouth, while forced to swallow the horrid stuff which the stomach will likewise do its best to cast out, by its own instinctive action. In fact every organ struggles to rid itself of these nauseous, often destructive materials, and it is this casting forth of the medicine, by these violent efforts, that is actually looked upon by many as a curative process. But this, my fifth postulate surely no one would think of disputing.

6th postulate, "Because the sick room during the treatment of the patient may be always kept free from appearances of blood and other repulsive and filthy results of Allopathic treatment." Surely this does not require to be established. Just visit a patient under Homœopathic treatment, suffering from a similar disease, treated by Allopathy, and all this will be apparent. The haggard countenance under Allopathy from the narcotic, the uncomfortable result of leeches, the writhings from the dressings of blistered surfaces and other methods of torture, the prostration, &c., from purgation and diuresis, salivation, &c., &c., all these are absent with Homœopathic treatment; the patient is calm and collected, free from torture, recovers rapidly, and looks cheerful; and even should death terminate the scene occasionally that last act of life may even taste of its pleasures.

7th. "Because the study of the practice of physic according to the doctrines and teachings of Homœopathy can be demonstrated to be a philosophical study which becomes more and more interesting at every step of progress, and is worthy the profoundest scholar, the most capacious intellect, and the purest christian."

Lord Brougham defines philosophy as follows: "He who in whatever situation his lot may be cast, prefers the refined and elevating pleasures of knowledge to the low gratifications of the senses, richly deserves the name of philosopher or lover of wisdom."

Galileo, Hervey, and others, although persecuted, and set down as fools, must have felt a higher gratification in prosecuting the truth than their enemies did in persecuting it, while the latter would not investigate for themselves. Homœopaths, especially those who have been Allopaths, as I have been myself, feel that it is an extension of their wisdom to know the powers of the Homœopathic remedies, which they had spurned and contemned before. And certainly it causes any man to become more



and more a lover of wisdom, when there is revealed at every step of research, powers in nature hitherto unknown to him. All that Homœopaths wish is, that Allopathists would study the system and try it, and set aside their notion of the incredibility of it. We have nothing to do with incredibility in progress, for much of our knowledge was increased *a priori*, we never would have had any improvement in any science if we had stopped our progress by the stupid cry of *incredibility*. Such cries are almost always made in ignorance, for those who make them have bestowed no study upon the subject.

Again, "Anti-Humbbug's" "grain of common sense," which is to be sufficient to resist the belief of a fact, is just as wise as the Academicians, who when applied to by the 1st Napoleon to ascertain if concentrated steam, according to Fulton's process, could propel a vessel, it is said that "they replied by a burst of olympic laughter, and kept back the clock of civilization for a quarter of a century." It must certainly be a philosophical study to discover that there are powers in nature, even in the minute divisibility of matter, which will cure diseases, according to a law, better than by other methods, as, see statistical tables. Surely the study of such powers, multiplying at every step of our investigation, will be interesting, just in the ratio of our advancement. Homœopathy has to do with the germs of disease,—the first vital departure from health in any tissue. These vital, local or general, instincts, whether normal or abnormal, must be profound, and can only be reached by a profound curative agent, which will induce these instincts, when abnormal, to return to their normal condition.

And what remedy is so likely to affect these instincts as one which is known to act on them exclusively; for, as we have shown, the Homœopathic Drug in large doses will produce similar symptoms to the disease which it is chosen to remedy. Consequently these remedies (when the diseased symptoms abate after their use) must have induced the cause of these symptoms, or abnormal vital processes, to return again to their normal condition. Disease is looked upon as a vital thing by Homœopaths: not a crude entity, or tumour, or inflammation; these are only the effects of the abnormal vital cause: and what more worthy a profound Scholar and intelligent Christian than to trace out life in its action through organism. Let this suffice for the 7th postulate.

8th. "Because the most intellectual and experienced of the Allopathic school have in their honesty acknowledged that Allopathy is a delusion and a snare in the treat-

ment of Dynamic Diseases."

To prove this Postulate, I will simply quote from a few of the eminent Physicians of the Allopathic school. Sir John Forbes, Physician to our beloved Queen, regarding the "energetic treatment of Allopathists," says,—*"That evidence shows not simply the power of nature to overcome disease, but to overcome this and the artificial disease superadded by the energetic ignorance of the practitioner"* Again he says—"I have indeed no doubt that a portion of the deaths which supervene to disease treated by art, are the direct produce of that art."

Sir Astley Cooper said, "that the science of medicine was founded in conjecture and improved by murder."

Dr. Reid says, "more infantile subjects are perhaps destroyed by the pestle and mortar, than in ancient Bethlehem fell victims to the Herodian Massacre."

Dr. Dickson says, "So far as my experience goes, few people are permitted to die of disease, the orthodox fashion is to die of the Doctor." Keiper said "in most cases the proverb is true, that the remedy is worse than the disease, and the Doctor more dangerous than the disorder. Hufeland said, "my opinion is that more harm than good is done by physicians."

Boerhaave said "that it would have been infinitely better if medical men had never existed."

Dr. Lane said, "allopathic treatment is unquestionably an evil pregnant with results inferior only to the original complaint, in its damaging effects on the constitution."

Surely that is enough to prove my 8th postulate.

9th postulate will be generally acknowledged as a fact; I will simply state it: "Because the most proper time to learn the different methods of practice is during youth, for it is a well-known fact that in the advanced years of life it is one of the most difficult duties of even a rational man to unlearn that which he learned as truth (although error) in his younger years, and that in 99 cases out of a 100, old men are found condemning that which they do not know, rather than spend the necessary time in investigating the truth.

10th postulate is a well known fact, "because Homœopathy experiments only on healthy persons, and not on the sick." However, I may mention, that the *Materia Medica* of Homœopaths is simply a record of the symptoms produced by the crude medicine in healthy persons, and the facts recorded by Medical Jurists are very valuable to the Homœopaths, when they show the direction of the actions of the various poisons in the healthy organism. When the symptoms of a disease are similar to those



roduced on an healthy individual by a poison, we may be sure that that poison dynamised so as not to do harm, will act curatively in a small dose on the sources of the symptoms. The symptoms of the disease are similar to the symptoms of the poison, we say therefore the sources of these symptoms are similar. The cause of the abnormal tissue is a vital disturbance, it is the disease, and is a subtle thing. The antidote must necessarily be a subtle thing too. The criterion for the selection of the remedy, was proved on the healthy individual in the Homœopathic practice, but in Allopathy the experiment to prove the effect of the medicine is on the sick, and we have already seen what the results of these experiments are.

11th postulate. "Because Homœopathy does away with the absurd, and heterogeneous prescriptions of Physicians which often contain dozens of different and nauseous materials, calculated to disturb the principles of nature, and to fight against each other in the dark—and which leave too frequently their unexpelled detritus to injure the living machinery for life." When it is true that every medicinal substance if tested on the living machinery, produces its own peculiar set of actions there, it will be found that one medicinal substance will act on one part of tissue, another will produce disturbance in another special part of tissue, a third, fourth and so on up to dozens, all acting in different directions; and these selected and administered empirically are found to disturb the vital processes instead of inducing them to return to their normal condition. Regarding the unexpelled detritus of those crude Allopathic cures referred to in this postulate I may remark that when so much Gamboge, Aloes, Calomel, *et hoc genus omne* has been and is given to individuals in disease, the instincts of the stomach and bowels may be, as it were, seduced into permitting their absorption into the circulating system by which they are carried to all parts of the body.

Those crude medicinal substances not being possessed of any element calculated to build up, wasted tissue, can never be made to assume the form of living cells; they are therefore always driven on through the organs unassimilated, causing functional disturbance, and the further such detritus is carried the more is the difficulty of expulsion; hence the reason why so much Mercury, Gamboge, &c., &c., have been found in the very bones many years after they have been administered, thereby injuring the living machinery for life.

There is no doubt that the instincts of the stomach and bowels have better per-

ceptions as to what is good for the body than the physician who administers such trash, but these instincts may be considered to be often somewhat off their guard by the effects of disease in the general system, and in consequence the evil things are allowed to pass muster when they should have been at once expelled as intruders having damaging properties.

When Spanish flies are applied in large quantities to a raw surface of the skin, the bladder and other internal organs will be selected as its sphere of poisonous action. When we have bags of serum thrown out beneath the Epidermis upon the application of a fly blister, it is just an exemplification of the instincts of a part (when forced to self-defence) acting conservatively, so as to have the least injury done to the whole machinery. In the administration of the great majority of the Allopathic drugs, the thing accomplished is simply a teasing and torturing of the instincts of tissues, which might be better employed in the endeavour to remove the disease from the system, in accordance with nature's laws.

It is said that Homœopathic patients require much faith to believe in the powers of Homœopathic drugs,—to my mind now, it requires a greater amount of faith on the part of Allopathic patients to believe in the curative powers of materials which are so well proven to make one sick, and to be attended with such undesirable effects as have been alluded to in these communications.

12th postulate. "Because Homœopathy does not pander to the depraved tastes of many people who require for their money, bulk of colouring matter, and a taste of something that bites, before they can believe a cure of their diseases possible."

How often do medical men see individuals who would pay cheerfully for a big bottleful of nauseous substances which when taken will really sicken them, and the more it sickens them, the more will their faith be increased as to its powers of healing, and the more they are hurt by the drugs, the more skilful the Dr. is thought to be who prescribes them; and this is called "common sense." It will be apparent to all that this postulate will be granted.

13th postulate. "Because it is well known that young medical students would attend Homœopathic lectures on the practice of physic in large numbers, if they were allowed to do so by the faculty of medicine, before whom at present they might be afraid at their examination for their degree."

It is a well known fact that various Universities and Colleges have denounced Homœopaths, and rejected Students and applicants for their degrees and diplomas, and have passed resolutions forbidding their

members to hold any professional intercourse with those who adopt this system of Practising Medicine, and this act of authority is exercised against all Homœopaths, without ever having studied the subject as a branch of natural knowledge founded upon observed facts. By this means, many young men of an enquiring disposition are prevented from acknowledging their desire to become acquainted with Homœopathy, not a few of whom are Medical Students of McGill College.

The Royal College of Surgeons of England, however, finds that "it is not expedient to interfere in this matter," and it is to be hoped that McGill College will not only follow that example, but go beyond it in establishing a chair for the teaching of Homœopathy, as I have endeavoured to prove they should do.

14th Postulate. "Because Homœopathy will often cure diseased states which are considered incurable by ordinary practice."

I have already given evidence in this correspondence that this is a fact, and it would be useless to multiply cases.

"Anti-Humbug" in his first letter states that "Homœopathy" brings to his assistance 14 reasons in support of his position, but logically speaking they are not reasons but rather postulates, which, if granted, the truly eclectic practice of the present day would tumble and totter to the ground. But there is little chance of that taking place, so long as one grain of common sense remains existent in the community. It is true that every and any innovation upon tried usages will find its supporters for the time being, the new fangled notion but to be discarded in its turn with those which preceded it."

It will be necessary for me to state to the public what this "eclectic practice of the present day" is of which "Anti-Humbug" seems to be a disciple.

The celebrated Broussais said with his biting irony, "the eclectics are always men of superior merit; they are never mistaken in the choice they make among the different sects, and to be on their list is to be infallible. This is, I hope, a fine dose of presumption. What do you think of it, gentlemen of the eclectic school? Could you succeed better if you wished, to prove that medicine is only a map of traditions, both true and false, of precepts both good and bad, of practices both useful and dangerous and consequently not worthy of a place in the rank of sciences? It appears to me, that to say we are eclectics, is to declare there is no sound doctrine, that all the Professors have erred in a great many particulars, and that "we" are the only ones among all physicians past and present who are never mistaken."

Can "Anti-Humbug" be an eclectic after that? Does eclecticism begin to "totter"? Not yet, says "Anti-Humbug;" "not while one grain of common sense remains existent in the community." I will admit that common sense is plentiful and powerful, but I deny that there is as much as "a grain" of it in the whole community. This is only a postulate given by "Anti-Humbug" to prevent his edifice from tumbling. I assert that there is not the millionth part of a grain in weight, or anything like it, in all the community. "Anti-Humbug" may be so fond of big doses, that he would prescribe a bigger dose than there is *existing*. If there is not a whole grain of common sense existent in the community, *eclecticism* must fall. Did "Anti-Humbug" ever see weighed in a pair of apothecaries' scales the 20th part of a scruple of "common sense." He never did, and never will, for however powerful common sense may be, it is an infinitesimal Homœopathic remedy which, according to "Anti-Humbug," should have no power, and could not therefore prevent his *eclecticism* from falling.

"Anti-Humbug's agreement was "that if my postulates were granted the truly eclectic system of the present day would tumble and totter to the ground." There being no proof that there is a grain of common sense in the community, and I apprehend there will be no difficulty in granting that my postulates have been sustained, I therefore call upon "Anti-Humbug" to permit his truly eclectic system, after its tottering, to tumble to the ground. And, moreover, it is the part of infinitesimal Homœopathic and powerful common sense to allow the thing to tumble.

This fully proven Homœopathic scientific system of practising physic should be hailed by McGill College and the Governors of the Montreal General Hospital as a great boon to the community, and a harbinger of better times to suffering humanity all over the world. Like all other systems built upon truth, and which have made their way against dominant interests, Homœopathy has outlived and will continue to outlive the sneer of the ignorant.—Homœopathy has its basis upon a rock, and can well afford to withstand the raging billows of persecution, enmity and insult, with which it has to contend. Homœopathy does not wish to find fault with the men who still cling to a worn out and dangerous system, it is merely desirous that the better system should be studied, and the worse one left behind.

I am, Sir, yours truly,

JOHN WANLESS, M.D.

Montreal, July 29, 1864.



